

# The Disciple

A Magazine for Unitarians and other Christian People.

*Nemo Christianus, nisi discipulus.*

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## Dean Stanley.

WELL do we recollect our first visit to Westminster Abbey. It was more than thirty years ago, in old Dean Buckland's time. Buckland, whose forte was geology rather than theology, had succeeded "Soapy Sam," promoted to the See of Oxford five or six years before the date of our visit. Morning prayers were just over as we entered the Abbey, and while the organ still pealed, the procession of choir-boys, singing men and dignitaries emerged from the choir. Then we beheld, with youthful awe, the first real live Dean we had ever set eyes upon. He seemed a good natured, pleasant kind of being, as he passed solemnly by in fluttering robes, and we were sorry to hear that he was in bad health, compelled to give up his favourite pursuit, practical geologizing.

In those days the Abbey, between services, was in the hands of certain blackgowned harpies termed Vergers. The idea of visiting unattended its historic shrines, and threading its marble mazes at your own sweet will, was a profanation not to be dreamed of. If you wanted to see the building you had to be "conducted" over it. It was still the same at the date of our next visit, some years later, but on this occasion we came not to see, but to hear. And we heard the Dean; not indeed our old friend the geological Dean, who was lying now at rest in Islip churchyard, but a new Dean, a master in philology. The stately form of the present Archhishop of Dublin rose in the Abbey pulpit, at one of those special services which he first instituted, during his seven years decanate. Dr. Trench was, and is, a notable preacher; in his sermon that day he dealt incidentally with a topic which he was among the earliest to urge upon the attention of the authorities of the Church, viz., the importance of a new revision of the standard English version of the Scriptures.

Our last visit to the Abbey was a little over two years ago. We were a party of four friends, who had come over from the North of Ireland to attend some anniversaries in London. On the afternoon of our

arrival in the great city, the question arose and was debated, "What shall we do before the evening meeting?" The answer finally arrived at was, "Let us take the river steamer to Westminster, and see the Abbey again." So did we. Nothing, this time, impeded our progress to any part of the ground floor of the building; choir, chapels, chapter-house, all were thrown open; and we blessed the good Dean who had effected this inviting and salutary change.

We had feasted the senses and the spirit with the greater glories of the Abbey, and were now sauntering down the south aisle of the nave. Here we came to a pause, stopping to bestow more than a passing glance upon a new memorial, which revealed in pure white marble the familiar features of two brothers, of whom it has been said that if one was the Paul, the other was the David, of evangelical religion in the last century. Scarcely had we halted here a moment, when a gentle voice immediately behind us, a voice low and soft, yet so deep as to be almost sepulchral, said in a quiet way, "That is the monument of the Wesleys." We faced about, and as the owner of the voice entered into a friendly dialogue with one of our number, we had leisure to observe his person. A little figure, arrayed in rusty black clothing, which seemed a trifle too large for the slender frame; the neck wrapped in a cravat and collar of old-fashioned clerical type; a lofty head, and thin grey hair; a face refined and wistful, at once brave and shrinking, sad and yet calmly spiritual. We all knew that this was Dean Stanley.

In reply to his courteous inquiry whether we had seen all we wished to see, we intimated that we were presently going in search of the grave of Livingstone. "Come, and I will show it you." Gladly enough we followed, and on reaching the spot, the Dean read aloud to us that touching inscription which he had himself composed for the slab which covers the great missionary's remains. A renewed invitation to mention any service he could do for us, emboldened us to solicit an order to view the waxen effigies of the great dead, now carefully preserved in a room overlooking the choir. The request was readily granted; the Dean drew forth his card, and asked for a pencil, to write the order. One of our number eagerly supplied the want, and the order was made out, including a permission to view the Jerusalem Chamber as well. That pencil, of cedar wood, has since been treasured by its owner as though it were of gold, and bore a diamond point. Rubies would not purchase it. We can well excuse this enthusiasm; but in case any of our readers, some of whom have a horror of superstitions, should imagine that the Nonsubscribing clergy are developing symptoms of a return to relic-worship, we may be permitted to observe that the enthusiast was the only layman among us.

This little incident deserves mention, only as it illustrates the habitual amiability of the late Dean Stanley's character, and his devotion to the best interests of a real, living, broadly human and sympathetic Christianity, as impressed upon the history of the world, and especially of our own people.



Dean Stanley's varied contributions to the history of the Church, and of ecclesiastical ideas and institutions, possess an altogether unique value. Critically speaking, they are by no means without fault. We would caution the reader against expecting in them those virtues of minute accuracy, that thorough sifting of authorities, and careful collection of inedited materials, which modern scientific erudition demands. This, however, is only to say that Dean Stanley's scholarship was essentially of the Oxford or literary type, rather than of the closer order which is the glory of the best Cambridge school. Breadth of view, with humanistic feeling, constituted his specific excellence; and this to the exclusion sometimes of exactness of detail. His style is singularly winning and attractive, studiously simple, and yet marvelously picturesque. In one sense it is the perfection of rhetoric, while of the usual arts of the rhetorician it retains no visible trace. Perhaps his best book is the *Eastern Church*; his least satisfactory is the *Church of Scotland*. It must be recollected, in accounting for some of his more obvious deficiencies, that these works are, in spirit as in form, *Lectures*, not regular histories; while it must be remembered, too, that they have rendered the inestimable service of placing a large mass of readers in a position to perceive that Church History is no dry and barren study, but full at once of intense human interest, and of present and momentous importance.

Shallow indeed is the estimate of Dean Stanley's career which those have permitted themselves to take, who have treated him as an unfaithful son of that great historic Church, in which his father was one of the most estimable of Bishops. Dean Stanley's affectionate and reverential devotion to the Anglican communion was deeply rooted in his whole nature. His love for his Church was no political attachment. That Anglicanism was compatible with, if not inseparable from, the highest expression of Christian catholicity and national religiousness, was with him a belief which had the authority of a first principle.

Granting the universal operation throughout his writings of this pre-conceived idea, Dean Stanley possessed the rare merit of a mind superior, in an almost unprecedented degree, to the action of theological prejudice. He was eager to perceive, and skilful to delineate the goodness and the greatness of a true and noble nature, whether the theology with which it was associated was much more conservative or much more heterodox than his own. In the *Eastern Church* there are two portraits of unrivalled power, which bring before us Athanasius and Arius, as it were in photographs from the life. No High Churchman has more admirably displayed the powers, both mental and moral, of the conquering hero of the church; no Unitarian has done such justice to the character and the claims of the defeated heretic. On the other hand, a mean or bad man was never saved, through any compensating excellence of his supposed creed, from the judgment decided by a candid estimate of character. Bluidy Mackenzie is not spared in Dean Stanley's pages, though he was "a philosophic theologian of the largest type." But even in the

mean and the bad, Dean Stanley had an eye for those better elements and finer qualities, which mingle in the composite structure of every human creation of the Divine hand. Few have cared so frankly to discover in the career, especially of opponents, the evidence of the truth which Dean Stanley has thus expressed, "in the heart of Ahab, there was a sense of better things, and that sense is recognised and blessed."

We have dwelt upon these eminent characteristics of Dean Stanley's historical writings, because on these his permanent fame will probably rest. His ecclesiastical position has been not unfairly described as "an anachronism." The theory of comprehension, to which he clung, can no longer be classed within the range either of practical ideas, or of ideas which tend to become practical. In theology he was no leader. If it were useful or allowable to classify theologically a mind that stood outside of, rather than within the arena of theological disputes, Dean Stanley might be ranked as a Sabellian. The well-known sarcasm makes this equivalent to "a Unitarian in a fog." There is a root of truth in this epigram, as applied to certain types of theological apprehension, if we may understand it in the better way. Undoubtedly there are many devout souls, in whom the logical sense would naturally point to a definite and technical precision in their views of the Godhead, to which, however, the sense of mystery restrains them from committing themselves unreservedly. Dean Stanley seems to us to have belonged to this class; a class which Priestley could never have understood; but to which the followers of Channing may accord some sympathy, in which at any rate they may recognise the existence of complete conscientiousness.

A genius beautiful and rare, a life unselfish, sweet and pure, a spirit chivalrous and high, all these are gone from among us to the world of light beyond, now that the mortal part of Arthur Penrhyn Stanley reposes, beside a beloved wife, not far from the altar of Henry VII's Chapel.

## Sustentation.

THE Irish Church Act of 1869, in very justly removing State aid from all religious sects in Ireland, deprived the Nonsubscribing Presbyterians of the *Regium Donum*, amounting to not less than £69 4s. 8d. per annum, paid to each minister, under certain limitations, out of an annual Parliamentary grant. The Episcopalians and General Assembly Presbyterians at once awakened to the necessity of fresh efforts, and raised funds yielding returns not only equal to the State pension, but in some cases above it. Among the Nonsubscribers the endeavour to unite their various ecclesiastical bodies in a general commutation and sustentation scheme proved a hopeless task. When at length this idea was finally given up, not only had much valuable time been lost, but the ardour of the congregations



had cooled, and public interest in the question considerably abated. Nevertheless, it was determined that an effort should be made to adopt a commutation and sustentation scheme in connection with the largest of the four Nonsubscribing Presbyterian bodies, the Remonstrant Synod of Ulster.

On the 11th of November, 1870, a special meeting of Synod was held, to take the matter into consideration. It was then agreed that a scheme should be carried out in which there would be two classes of congregations—those under commutation and those under sustentation. The distinction was determined by the fact that the ministers of the former class had commuted in the interests of the Church, while the ministers of the latter had not. The commutation congregations were to have at least the old figure of £69 4s. 8d. (the *Regium Donum* rate), and the sustentation congregations at least £50 per annum, secured to them in perpetuity. The conditions were, that the ministers of a certain number of congregations should commute in the interests of the Church; that the congregations should give liberal donations during that Synodical year for the purpose of raising £6,000, to enable commutation to be effected with safety; and that they should conform to the terms of the sustentation scheme, to be presently detailed. The Synod Clerk was instructed to send to all the ministers not then present, a copy of the scheme, requesting them to reply early, stating whether they would fall in with it or not. The meeting was then adjourned until the following 6th of December.

At the adjourned meeting it was found that, although the great majority of ministers intended to commute their annuities, eight only were willing to commute in the interests of the Church. Their congregations proposed to unite in the formation of a General Commutation Fund, engaging to contribute the following sums as donations and annual subscriptions :—

			Donation.	Annual Subscription.
Banbridge	...	...	£2,400	about £30
Comber	...	...	750	... 16
Dromore	...	...	500	... 40
Ballee	..	...	300	... 15
Dunmurry	...	...	230	... 12
Crumlin	..	...	150	... 16
Rademon	...	...	130	... 18
Moirá	...	...	50	... 10
			£4,500	£157

It was also reported that an arrangement had been made by which the minister's commutation money should be secured for the benefit of the Ballymoney and the Newry congregations; so that altogether commutation was proposed to be effected by ten congregations. Three congregations intimated their intention of joining the Sustentation Fund, viz. :—Templepatrick, Glenarm and Ballyhemlin. The Synod was further adjourned until the 29th of the same month, to give a

further opportunity of raising the £6,000, since £4,500 had only been promised.

The Synod met on the day appointed, and again in the following February, when it was explained that the ministers who had intended to commute in the interests of the church, found it impossible to do so, inasmuch as only six congregations were prepared to conform to the conditions necessary to enable such commutation to be effected; these congregations themselves being generally self-supporting. The commutation scheme had therefore to be abandoned, and the sustentation scheme alone was carried out.

By deed dated 13th day of June, 1871, Miss Dunbar, of Huntley Glen, Banbridge, conveyed a donation of £2,000 to the Remonstrant Synod, to be managed by trustees selected from the elders or committee of the Banbridge Congregation. It is stated in this deed, that, provided two-thirds of the congregations in the Synod unite in a general scheme of sustentation, the trustees are empowered, after such scheme has been two years in operation, to transfer the £2,000 to the Sustentation Fund. And in the meantime, and should such provision never come into effect, the interest of the £2,000 was to be divided among not less than four, nor more than eight, struggling, necessitous, and deserving congregations in connexion with the Remonstrant Synod.

On the 27th of October in that same year 1871, a very important and influential meeting of laymen of the Remonstrant Synod was held in Belfast, under the presidency of Mr. James Dickson, of Gilford. At this meeting, the revised sustentation scheme adopted at the last meeting of Synod, was considered the best for the Remonstrant Church. A committee of laymen was appointed to bring the matter before the several congregations connected with the Remonstrant Synod, and to apply to liberal members of the community for contributions. This committee met on the 15th December following, when the reports from the various congregations were read, and it was stated that upwards of two-thirds of their number were prepared to join the Sustentation Fund. It was therefore resolved that the whole scheme shall be brought into practical operation from the 1st January, 1872, and that the congregations which had signified their intention of joining the fund should be visited by deputations, each consisting of a minister and a layman, in order to urge the necessity of giving liberal donations to the fund. These deputations were appointed, and were received by some of the congregations.

At the meeting of Synod in the following June, the report and recommendations of the laymen's committee were adopted, and the sustentation scheme was finally agreed upon. It embraces the following provisions:—The conditions entitling to aid from the fund are thus defined. (*a*). The congregation shall consist of at least twenty families. (*b*). It must contribute (in addition to possible receipts from congregational endowments, or the Rights of Conscience Fund, or from a manse or glebe) at least £35 per annum to the income of its minister. This clause was subsequently modified, to allow grants



from the Rights of Conscience Fund, or the yearly value of manse or glebe, or all of them, to be included in the £35, where the circumstances of a congregation seem to render such a course imperative. But in no case is this modification allowed, unless the congregation contribute £20 of *bona fide* stipend, and furnish to the Synod a special return, showing the average attendance at public worship, the number of communicants, the increase or decrease of the membership, and the prospects of the society. (c). The congregation must continue at least its present stipend to its present minister, and must offer a minimum contribution to the Sustentation Fund of 4s., or at the rate of 4s., for every seatholder; or, in case the number of seatholders amounts to 150 or upwards, to £30 from the whole congregation; such contribution to commence from the establishment of the fund. (d). The minister, should he have been in receipt of *Regium Donum*, shall contribute as his minimum to the fund two-and-a-half per cent. of his annual stipend; and if this percentage be insufficient to amount to £1, he shall be required to pay £1 to the fund.

Congregations complying with these conditions are entitled to receive aid from the fund whenever they have ceased to enjoy the services of a minister possessed of *Regium Donum*, or of the advantages arising from commutation effected by himself.

All congregations expecting no aid from the present scheme are required by Synod to contribute a minimum of £10 annually to the fund. In the event of any such congregation desiring at some future time to be enrolled among the congregations entitled to receive aid from the fund, it shall become so on paying the arrears, with interest at 5 per cent., that would be sufficient to amount to 4s. per seat-holder, from the date of the establishment of the fund.

No alteration of this Revised Sustentation Scheme can be made except with the consent of a meeting of Synod, specially convened for that purpose, and the resolution effecting such alteration must be passed by not less than four fifths of the members of Synod, not of the members actually present at that particular meeting, but of all the members of Synod. (See *Minutes* of the Remonstrant Synod of Ulster for 1873).

Nine congregations have paid since the 1st of January, 1872, at the rate of 4s. per stipend-payer to the fund, and are consequently entitled, when their circumstances warrant it, to aid from the fund, viz., Ballyhemlin, Banbridge, Cairncastle, Comber, Glenarm, Rademon, Raloo, Templepatrick, and Warrenpoint. Six of these viz., Ballyhemlin, Cairncastle, Comber, Rademon, Raloo, and Warrenpoint, are now enjoying a grant of £50 per annum each from the fund. One congregation, Moira, also paid the 4s. per stipend-payer from the 1st of January, 1872, until last year, when it ceased paying, and is, therefore, not now in connection with the fund. Four congregations commenced also at the beginning of 1872 to pay £10 per annum to the fund, as expecting no aid from it. Of these, Newry paid only for three years, and Dromore for four; but Comber and Dunmurry continued their payments.

The falling off in the payments by Newry and Dromore reduced the number of the congregations in connection with the fund below the necessary two thirds, and thus precluded the trustees of the Dunbar Fund from handing over their trust to the Sustentation Fund. For so far, however, they have generally applied the sustentation grant to the congregations requiring aid, as far as it goes, thus relieving the Sustentation Fund from the payment of a considerable portion of the £50 annual grant voted by Synod.

The present capital of the Sustentation Fund amounts to about £5,600, and has been made up by the following donations :

John Miller, Esq., J.P., Comber, ...	...	...	...	£2,000	0	0
William Dunville, Esq., J.P., Belfast, ...	...	...	...	300	0	0
Henry Quinn, Esq., London, ...	...	...	...	300	0	0
Some Members of Banbridge Congregation, ...	...	...	...	300	0	0
Rademon Congregation, ...	...	...	...	130	0	0
Mrs. Gihon, Ballymena, ...	...	...	...	50	0	0
Miss M'Roberts, Comber (Legacy), ...	...	...	...	50	0	0
Five Donors, Dromore Congregation, ...	...	...	...	46	0	0
Moire Congregation, ...	...	...	...	40	0	0
Ballyhemlin „	...	...	...	32	0	0
Cairncastle „	...	...	...	20	0	0
Glenarm „	...	...	...	18	0	0
Templepatrick „	...	...	...	7	13	0
				<hr/>		
Accumulated balance of excess of income over yearly				£3,293	13	0
expenditure, ... ..				2,306	7	0
				<hr/>		
				£5,600	0	0

The present annual income of the fund from congregations is about £160 per annum ; and from dividends on investments and interest on capital, about £240. This, taking into account the £100 per annum which is generally given by the Dunbar trustees, makes the total income about £500. The grants to congregations for the past year amounted to £300. There is, therefore, left a margin of £200 per annum to accumulate towards the increase of capital.

Taking all these circumstances into consideration, it will be seen how important it is to extend and increase this Sustentation Fund. All the congregations now in connection with it are likely to enjoy at least £50 per annum ; and this amount might be doubled by united exertion and more earnest advocacy of the claims of the poorer congregations. Many of these congregations must die out unless more interest is taken in their welfare by the laity of the Church.



## The Palestine of the New Testament.

“Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends, be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.”—JOHNSON.

AND what ground has ever been so dignified as Palestine? Where has bravery been in so high a degree manifested? Where has wisdom spoken so conspicuously? Where virtue so divinely shone, as in Palestine? Dearer is it to the believer than Marathon; far more holy than the Isle of Saints, though trod by Columba. It is the land of Abraham, of David, of Prophets, and of a greater than the Prophets, the Messiah, the desire of all nations. Small in size, but far surpassing the whole earth besides in undying interest, whilst the New Testament exists, whilst the Gospels claim our loyal adherence, and charm by their truth, their simplicity, and their appeals to our better nature, Palestine must ever be the delectable land to the Christian's eye, its associations always hallowed, and all relating to its history lifted out of the course of ordinary events. A greater than Jonas was there; his blessed feet walked its acres; for our advantage these were nailed to the bitter cross, and the cross became the sign of our victory over death, the sure pledge of man's immortality.

We are, then, to consider the New Testament, or Roman Palestine, as it existed under the rule of the emperors of the world, and as over-run by their legionaries. Palestine, it need scarcely be observed, is synonymous with the Land of Canaan, the promised inheritance of Israel, that which for ages has been fondly termed the Holy Land. The name Palestine was bestowed on it by the Greeks and Romans on account of the Philistines who had inhabited the southern coast, though this troublesome people had ceased to exist long before the Christian era.

The grand physical outlines of the country have remained pretty much the same from the earliest times. Damascus, probably the oldest remaining city in the world, existed in the days of Abraham, and is still a comparatively flourishing place. Palestine was, and yet is, a goodly land, naturally fertile, still susceptible (under proper cultivation) of yielding great treasures of natural produce to its inhabitants. It has every variety of soil, and is beautifully diversified with hill and dale, bringing forth all the fruits of the earth in due season, rejoicing in the early and latter rains. The majestic Jordan meanders through it from north to south, whilst the fine lake of Galilee in the north, abounds with all kinds of fish, excellent for human food. The inspired lawgiver described the country picturesquely, and truly, as “blessed of the Lord . . . for the precious things of heaven . . . and for the deep that coucheth beneath, and for the precious fruits brought forth

by the sun ;” and again, “for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fulness thereof.” So we read in the Book of Acts that Herod “was highly displeased with them of Tyre and Sidon, but they came with one accord, and having made Blastus the king’s chamberlain their friend, they asked for peace, because their country was fed from the king’s country.” Tyre was built on a rock ; the soil produced nothing. The words just quoted are finely illustrative of Ezekiel’s prophecy “Judah and the land of Israel, they were thy merchants ; they traded in thy market wheat of Minnith and Pannag, and honey, and oil, and balm.” Lebanon and Tabor, Carmel, and the Mount of Olives are still there. The garden of Gethsemane may yet be traced. The mighty Mediterranean still bathes that western shore of Palestine, whence the fearful seer fled to Tarsus, vainly thinking thereby to shun the sight of Him whose eye is on all places at all times.

But in speaking of the New Testament Palestine, we have to deal more with the political state and divisions of the country than with its natural features. The Romans were the mightiest, and in some senses the most ruthless, of conquerors. Theirs was the “fourth monarchy ;” and it was made up of iron. They made short and sure work wherever they went. Cæsar could write home that he “came—saw—conquered.” This was the proud boast of the whole people. They bound kings in chains, and the nobles with fetters. Their ambition was limitless. The whole known world was subject to their rule. The Land of Promise formed no exception. At the birth of our Lord the earth was in profound peace, because utterly subdued ; and this state of things continued some time.

The Romans divided Palestine into provinces, variously governed. We cannot find these portions of the land more accurately described than in the beginning of the third chapter of St. Luke’s Gospel ; where, with the precision of an accomplished historian, he assigns to each petty king and procurator his separate government. Here we have Judea, Galilee, Iturea, Trachonitis, and Abilene. Of these the two first-named were on the western side of the Jordan. The other three were on the eastern banks ; having on their southern side, what was known in common language as the Perea, and meaning “the country beyond.”

Palestine, both east and west, formed but a portion of the Roman province of Syria, the president of which had supreme dominion over the whole. The three cantons, so to speak, Galilee, Samaria, and Judea, may be considered as Palestine proper ; and of this, the western country, we shall first speak.

#### GALILEE.

Galilee, which was the most northerly of these divisions, might itself be partitioned into two cantons, very unequal in size, and with boundaries by no means strictly defined. For convenience, we may speak of these as Galilee of the Gentiles, and Galilee proper ; the first named being by far the larger. To us, the smaller territory is



every way the most interesting, because it was a principal scene of the Saviour's ministry. In Galilee proper, he did many of his wonderful works, and uttered many of his parables. Here he delivered the Sermon on the Mount ; on another mountain of this district he was transfigured. From the shores of the beautiful Galilean lake he called the fishermen apostles ; its waters yielded, more than once, a supply of fish at his command ; the same powerful word sufficing to still the storm raging over its surface.

Into Galilee of the Gentiles, where the inhabitants were for the greater part heathen, Jesus seldom went. His ministry was nearly confined to the division which was exclusively Jewish. Rough and hardy were these Galilean Jews, differing in some well marked characteristics from their brethren in Judea, and bearing, as Dean Stanley thinks, a relation to them similar to that which the men in the northern counties of England bear to those of the south. More energetic were they, and more outspoken, with less polish of speech and manner. The people of Judea affected to despise their Galilean cousins, for their supposed want of culture. In the ears of the fastidious dwellers at Jerusalem their northern dialect had a barbarous sound. Peter's broad provincialism "bewrayed" him at once to the city-bred lackeys of the High Priest's palace.

During our Lord's ministry, Galilee was under the immediate rule of Herod Antipas, a son of Herod the Great, who himself held the government from the sovereign Roman power. St. Luke styles him Tetrarch of Galilee, his proper title, though he is sometimes also called king. Tetrarch (*quarter-prince*) originally meant the ruler of one section of a region divided into four parts. Thus the ruler of one of the four provinces into which Ireland is divided would be a Tetrarch. The name survived when the original distribution was no longer in force. Herod had, besides Galilee, some part of the Perea under his sway. In character, Herod Antipas was crafty and cruel. Jesus, it will be recollected, spake of him as "that fox." It would appear that only when Herod was absent from Galilee, away in the Perea, did the Saviour exercise his ministry within Herod's domain. When the Tetrarch returned to Galilee, then Jesus removed across the lake to Iturea, where Philip governed. There he was safe, for Philip was a mild and equitable prince. Herod's principal residence was at Machærus, a palace stronghold beyond the Jordan, near the Dead Sea. Here he held his court ; here his birth-day was celebrated ; here John was kept in prison, and here the murder of the holy Baptist was perpetrated, accompanied by the horrid circumstance of the bleeding head brought into the presence chamber in a charger. We cannot but be interested in finding that retributive justice overtook this weak and wicked prince. Together with the vile Herodias, he was banished by the Romans to the south of France, where both ended their days in miserable and unpitied exile.

The names of Galilean towns mentioned by the Evangelists are to us as "household words"—Nazareth and Cana and Nain ; Capernaum, Chorazin, and Bethsaida. What recollections do they

call up ! The humble town where Jesus was educated ; the scene of the water made wine ; the city at whose gate the young man was raised again to life and delivered to the arms of his widowed mother ; everywhere we trace the Master. Now he is in the midst of innocent festivity ; now drying the mourner's tears ; and again solemnly warning of the woes to come on obstinate sin and fatuous unbelief. On the shores of the lake he utters his words of heavenly wisdom, clothed in the form which eastern imagination welcomed, and which the western mind has learned not less to love. Amid the tempest's roar he calmly walks the troubled waters, the thrilling voice, " It is I ! Be not afraid ! " distinctly heard above the elemental strife. On the mountain top he prays alone ; he speaks as one having authority on the Hill of the Beatitudes. Pressed by thronging multitudes, retired in solitary musings, explaining in social converse his sayings to the twelve ; at all times he is the same, because ever in the felt presence of the Father, holding with him perpetual communion.

In Galilee much of the most active part of our Lord's ministry was spent. He went through its cities and villages, bearing the glad tidings of the kingdom, caring for the outer needs and inner wants of the struggling and heavy-laden poor, healing the sick, cleansing the lepers, restoring the demoniacs, preaching the Gospel to all. In Galilee he found the most ardent and affectionate of his followers ; and from Galilee the word went forth to all nations to come unto him, who alone had power on earth to give them rest.

## Congregational Memoirs—Templepatrick.

### VII.

THE second minister of Templepatrick was ANTHONY KENNEDY, who was "admitted" to the pastoral charge of that congregation on October 30, 1646, and continued therein until his death on December 11, 1697 ; his ministry in this parish thus extending over the long period of fifty-one years.

Mr. Kennedy was by descent, if not by birth, a Scotchman. A Scotch family of Kennedys was settled in County Antrim early in the seventeenth century. To this family, which was highly respectable, the second minister of Templepatrick may possibly have belonged. But of the immediate antecedents of Mr. Kennedy, we only know that he inherited from his father some private property ; this we learn from his statement to his Presbytery, towards the close of his ministry in Templepatrick, that he "had spent a great part of his own patrimony in supplying that charge."

The oldest Templepatrick Session-Book which is now known to exist begins with the settlement of Mr. Kennedy, which it thus records :—

"The admission of Mr. ANTHONY KENNEDY to the parish of Templepatrick (by the providence of the Great God) was the fourth day of October, 1646, Mr.



Ferguson [of Antrim] being that day Moderator, and with him ministers, Mr. Adair [of Cairncastle], Mr. D. Buttle [of Ballymena], and Mr. Cunningham [of Broadisland or Ballycarry], with expectants [or Probationers], Mr. James Ker [afterwards of Ballymoney], Mr. John Greg [afterwards of Carrickfergus], and Mr. Jeremiah O'Quinn [a native of Templepatrick, and afterwards minister of Billy.]”

Within a month, Elders with Deacons were appointed, as we learn from the next entry in the old Session-Book, which is as follows :—

“The names of the Elders of the Session of Templepatrick being publicly admitted and sworn with prayer and fasting the 22nd day of November, being the Lord's Day, 1646 ;

#### ELDERS.

Major Edmund Ellis.  
Lieutenant James Lindsay.  
Mr. William Shaw.  
Adam M'Neilly.  
John Petticrew.  
Thomas Windrum.  
Hugh Kennedy.

John Inglis.  
William Wallace.  
Alex. Caruth.  
Gilbert M'Neilly.  
Thomas Loggan.  
Thomas Taggart.  
Alex. Pringle.

#### DEACONS.

Hugh Sloan.  
William M'Cord.  
Gawin Herbison.  
Gilbert Bellihill.”

The Session of Templepatrick, being thus duly constituted, held its first meeting on the second day after its organization—viz., on November 24, 1646. This would be a Tuesday, as November 22 was “the Lord's Day ;” and this leads us to remark that, in the times of which we are now speaking, the meetings of the Templepatrick Session were not always, nor even often, held on a Sunday. Nor is it stated in the minutes of these meetings that they were opened with prayer ; although we have seen that the Session was inaugurated not only with prayer, but fasting, and the members were actually sworn on admission.

On whatever days the meetings of the Templepatrick Session were held, they seem to have been, as a general rule, of weekly recurrence. A record of the business done at these meetings was kept by the Session Clerk, who transcribed the minutes (which are consecutively numbered) into the Session Book ; and this book was periodically inspected, or (as it is expressed in the book) “visited” by the Presbytery, who thus saw that it was correctly kept.

The proceedings of the Templepatrick Session it would of course be impossible to give here in any fulness of detail. But as the Session books undoubtedly throw much light on the inner life and organization of an Irish Presbyterian congregation in the seventeenth and eighteenth centuries, we may be allowed to take some note of the information to be derived from them. In doing this we shall confine ourselves, on the present occasion, to the period intervening between the years 1646 and 1660. The books extend over a term of very nearly one hundred years. Within that time the several entries vary very considerably in character. The view which we might form from one entry would often not be at all applicable to

another entry, made after an interval of many years, in the same Session book.

To begin, then, with the *Office-bearers* of the congregation, we find from the old Session book of Templepatrick that the principal officers of the church were the *Minister*, the *Elders*, and the *Deacons*, who together constituted the *Session*, which was the executive, or governing body, of the congregation.

As to the *Minister*, it is not stated in this book, within the period above defined, how, or by whom, he was chosen; nor how, or by whom, he was supported. In this part of the record there is not a word said about "stipend" or "ministerial maintenance." With respect to the duties of the minister, these, at the time of which we are now speaking, appear to have consisted in the celebration of divine service on the days of public worship, and in the administration of baptism, marriage, and the Lord's Supper. Catechizing is once mentioned in the old Session book, and we may presume that this duty also was discharged by the minister. As "preaching elder," the minister was *ex-officio* a member of Session, of which he was also, in right of his office, "Moderator;" and in this capacity he presided, when present, at its meetings.

As to the *Elders*, these officers were in the first instance appointed by the congregation; but when new elders were required, they were nominated by the existing elders, who ordered the names of the persons whom they nominated to be "published to the congregation on the next Lord's Day, that if there were any to object to their admission to that office they might declare." If there was no objection made (and no case of such objection is recorded in the Templepatrick Session book at the time of which we are now treating), they "were admitted elders and received into the Session." In this way (on Oct. 25, 1658) Henry Linn, John Stevenson, William Douglas, and John Breidmore were admitted as new elders. There is no mention in the Templepatrick Session book of the "ordination" of elders.

In the times with which we are now concerned, the Elders of Templepatrick, like those of other Presbyterian congregations at the same period, were expected to undertake the bulk of what is called in the present day the "pastoral" oversight of the flock. For the discharge of this duty, the congregation was divided into "quarters," or districts. Each of these "quarters" was allotted to two or more elders, who were required "to visit particularly their quarters, and to give an account thereof quarterly." After Communion, the elders were especially enjoined "to take inspection in their several quarters of those persons who had been at the tables, how their carriage was since;" and on other occasions they were further ordered "to go through their several quarters, and go particularly to every family, and take notice who sets up family worship in their houses, and to bring a list of them to the next Session." Indeed, the elders were employed to take a general, or rather, we might say, a very particular oversight of the morals and conduct of the people, in the several quarters committed to their charge. Thus at one time we have an elder appointed



to speak to a person "for absenting the catechizing;" and at another time an elder is "ordained to speak to a woman who was inclined to drink." On the Lord's Day, the supervision exercised by the elders over the members of the congregation was particularly strict. At each meeting of Session, two elders were specially appointed to act as "visitors" on the ensuing Sabbath. In this capacity they were to "visit" the several houses in the town, during the hours of Divine Service, to see who were absent from church, especially who were tippling in public-houses, when they ought to have been at public worship, and to report their names to the next meeting of Session. An elder was also regularly nominated to attend meetings of Presbytery, as the representative of the congregation, and as such he was styled a "Ruling Elder."

*Deacons* were appointed in the same way as elders. Their especial duty was to distribute the poor's money; to make disbursements on account of expenses connected with the church, and the celebration of Divine Worship; and to take a general charge of the temporalities of the congregation. On October 25, 1658, the names of Andrew Linn, and James Dalrymple were added to the Diaconal Roll of the Templepatrick Congregation.

In addition to these principal officers of the church, we read, in the Templepatrick Session-Book of this period, of a Treasurer; a Clerk and Beadle; and a Clerk and Schoolmaster, whose duties are sufficiently indicated by the titles of their offices. With respect to the schoolmaster, it may be added, that the Session sometimes paid the school-fees for poor children, and that on one occasion they contributed a sum of money towards "walling the schoolmaster's house."

*Divine Service* was, as a rule, celebrated in Templepatrick, at the time we are speaking of, on every Lord's Day, forenoon and afternoon. There was also public worship on "days of humiliation" (as they were called), which under the Commonwealth were frequent, but by what authority, whether civil or ecclesiastical, those days were appointed, is not stated; and, finally, there was Divine Service on the week days connected with the Communion. It should be added, however, that within the period of which we are now treating, there were some years during which public worship was entirely suspended in Templepatrick, owing to the troubles of the times. This was from 1650 to 1652, between which dates the old Session book exhibits a blank page, which is thus accounted for on the margin. "This blank was the time of our minister's trouble, being pursued by orders from Cromwell's army which continued [so] that they were debarred of public preaching from the 1st of August, 1650, until May, 1652." Leaving out of account this season of compulsory silence, the minister of Templepatrick, in the days with which we are now concerned, seems not to have been often absent from his pulpit.

As to the *Doctrines* which at this time were preached in the Templepatrick pulpit, they were undoubtedly what would be called the orthodox doctrines of the Church of Scotland, as they had been then lately embodied in the Westminster Confession of Faith. But,

even in those early days, heresy was beginning to make its appearance in the Irish Presbyterian Church. Of this we have the following curious instance in the Session book, under date April 24, 1648.

"Thomas Dingis was delated to the Session of Templepatrick for denying the Second Person to be God equal to the Father, and the matter being proven, he was ordained to make public confession thereof the next Lord's Day."

This Thomas Dingis seems to have been a tradesman, who was employed in the repairing of the church; for, not long before the date of the above entry, the treasurer had been ordered to pay him a sum of money "for the ceiling of the church." But now that he was convicted of heresy, the Session determined to employ him no longer; and accordingly at the same meeting at which they ordained him to make public confession of his fault on next Lord's Day, they instructed their treasurer to give him a further sum which, they said, "would complete him for all his work done to the church." This was, indeed, "paying off" the heretic; but it did not convince him, for on

"May 16, 1648, Thomas Dingis compears, and in respect of his great ignorance of God, he refused to give any confession of his great fault in denying Christ to be God, till he be better informed in his judgment, and be convinced of the greatness of that sin."

The name of Dingis (rather an uncommon one) is now not known in Templepatrick; but the heresy for which THOMAS DINGIS, probably the earliest Unitarian confessor in Ireland, was "delated" before the Session of Templepatrick in 1648, has outlived his name and memory in that locality.

## Sacramental Wine.

AT the recent meeting of the Nonsubscribing Association, the report presented by the Temperance Committee, and adopted by the Association, referred to the question of the use of Unfermented Wine at the Lord's Supper. The recommendation in the report was, that congregations should take this matter into their serious consideration. We do not think the subject should be allowed to drop; and we therefore desire to say a few words in support of the suggestion.

We do not approach this question from a merely sectional point of view. The writer of these lines is not a teetotaller, though cordially respecting the views of those who are, and fully acknowledging that in a large class of pressing cases, abstinence is the only safeguard of sobriety. Nor have we been converted by the very ingenious arguments of those who support what is called the "Bible wine" theory; according to which the "wine" of Scripture was simply the expressed juice of the grape, in an unfermented state. The grounds on which we shall base our opinion are general grounds; of which, we think, teetotallers and non-teetotallers may equally feel the force.



Whether there is in existence as an article of commerce, a really unfermented wine—that is to say, a genuine wine, yet absolutely free from alcohol—we are hardly in a position to say. Such preparations are often advertised. We were somewhat staggered the other day by a circular issued by a firm, responsible for the production of one of these. The circular embodied the results of chemical analysis, applied to something like a score of competing claimants to the title of unfermented wines. According to the analysis supplied, all of these contained alcohol, while some of them were nearly innocent of the juice of the grape. Of course the particular variety advertised in the circular was shown to be perfectly pure, in both respects. Yet it did strike us that, even this specimen, if submitted to the analyst of a rival firm, might perhaps not succeed in winning an unblemished certificate. Be that as it may, our plea for a reform in the matter of Sacramental Wine is not dependent upon the truth or otherwise, of the proposition that it is possible to obtain a genuine wine without a trace of alcohol.

There can be little doubt that many conscientious persons are disturbed, and others of not very strong constitution are distressed, by participation in the wine offered to them in the Lord's Supper. How far these scruples deter or prevent persons from sharing in the ordinance, we have no means of accurately ascertaining, but that there are such cases, we are aware from actual knowledge. We have been consulted on the subject; among other points, on the propriety of passing the cup, untasted. We are speaking, therefore, of no hypothetical difficulty, but of one which has caused much pain to individuals.

Now, we do not think that any bar of this kind should be suffered to exist, if it can be removed, or appreciably modified. On this point we have a practical suggestion to offer. The wine, in general, if not universal, use among us for the Lord's Table, is of the strongest kind. It is what is sometimes described as "the port of commerce," a heavy, heady, tinted, brandied compound, such as our ancestors drank without fear of consequences, but such as very few persons now think of introducing at their own board, even at seasons of hospitality, except as a relic of old customs, and with the restrictions imposed upon a liqueur. Those who drink wine at all, use a much lighter and purer and wholesomer variety, such as a sound claret, and this, very often, diluted with water.

There seems no reason why the reform which has reached our own tables should not be recognised at the Table of the Lord. Probably the mixing of water with the Sacramental Wine would be Popery, in some eyes. Yet here in the North of Ireland, where we already invariably use unleavened bread (the "azymes" which are so terrible an offence to English Protestantism) this further recurrence to primitive usage would not be without precedent. Hesitating, however, to advise this detail, we do earnestly ask a hearing for our present plea. It is well worth the consideration of congregations whether these are not grounds for the recommendation unanimously adopted

by the Nonsubscribing Association. We are aware that, for many reasons, this is a matter involving feelings which there is considerable delicacy in submitting for public discussion. Nevertheless, if the matter be properly taken up, there can be little difficulty about introducing a simpler, lighter and purer substitute for the Sacramental Wine as at present provided.

## The Lord's Prayer.

**P**RAYER of our Master, and our childhood's prayer  
 (Not put away with faded childish things),  
 Whose accents tender have been spirit-wings  
 Taking us upward into heavenly air ;  
 We read anew the Book—changed, briefer there,  
 The hallowing words to which remembrance clings,  
 When the soul prays in Christ's great love to share.  
 But man still finds, in new interpretations,  
 This "evil one," his own besetting ill,  
 Ever the carnal choice, the selfish way.  
 Nor can one sacred letter perish, till  
 We learn in truth if not in voice to say :  
 The kingdom of our heart is His alone,  
 Who rules eternal on the Father's throne.

J. T. M.

## A Pastoral Reminiscence.

**T**HERE are few ministers or medical men who have exercised their vocation for a lengthened period, say of twenty years, who could not, from the store-house of memory, recall many interesting incidents and associations relating to those with whom duty has brought them into contact. Confidence has been inspired, and many a heart has been relieved by pouring its tale of woe, of treachery, wrong-doing, or sad misfortune into the ear of the minister or doctor. They have, as a consequence, often found themselves in the position of the confessor, though in a different character from that attaching to a priest. While it would be unwise and ungracious to commit a breach of trust by thrusting into uninterested ears the details of incidents never intended to be other than private, and relationships interesting only to those immediately concerned, yet there are incidents and experiences, the recital of which cannot possibly offend anyone, and if committed to print may be fraught with pleasure and profit to others.

The brief narrative I am about to relate, though totally devoid of exciting details, is, I think, one of these. At all events, I never

revert to its main features without experiencing a chastened pleasure, because I feel that it illustrates the transient character of human friendships, and the consolatory influence of our simple Unitarian principles in the presence of adversity, suffering, and death—no slight recommendation of their intrinsic value. I ministered to the Unitarian congregation in the old town of Westbro' when most of the incidents in my narrative occurred.

It was early one summer morning, when, along with the members of my family, I took my seat in an excursion train, destined to carry a great living freight from Westbro' to the sea-side, sixty miles away. We had not commenced our journey more than a very few minutes, before I noticed, in the opposite corner of the crowded compartment in which I sat, a pale-faced young man. He drew from his pocket a book, by which, during the ensuing two-and-a-half hours, he appeared to be completely absorbed. He spoke to no one, and no one spoke to him. The district through which we travelled being new to me, I was anxious to note its principal features. I had also to endeavour to satisfy the incessant inquiries of a couple of young hopefuls, who accompanied me. But though I was interested in what I saw from the carriage windows, and by the surrounding circumstances generally, yet I experienced some qualms of conscience as to whether I was not frittering away valuable time, for, glance at the pale-faced young man whenever I would, there he was, buried in the pages of his author. I had no recollection of ever having seen him before, and knew not whether he was a resident of Westbro' or not.

After enjoying a pleasant day on the shore with my family, I again took my seat for the return journey. When the train was about starting, the door of the compartment in which I sat was hurriedly opened, and the studious young man, whom I had noticed in the morning, stepped in and sat down beside me. There being nothing of a distinctively clerical character about my habiliments, my calling was unknown to him, and we soon entered into a conversation, which proved long and lively, and embraced a great variety of topics, from that of the weather to the last political and scientific nostrums. It also included references to the Young Men's Christian Association, and the Literary Institute of Westbro'. While I knew little of the former society, I had assisted in establishing, and was at that time secretary of the latter.

I soon discovered that my travelling companion was a member of the Young Men's Christian Association. We spoke of the instruction there offered, of the reading-room, and its periodical literature, of the society's lectures and discussions, and also of its exclusiveness; and then I ventured to ask if he had ever attended any of the meetings of the Literary Institute. The very name caused him to shrug his shoulders. "No," said he, "I have never attended any of the meetings of that society, and I do not intend to. Its members form a strange medley. There is Mr. Hill with his development theory, Mr. Ensor with his ultra-orthodoxy, Mr. Gage with his spiritualism, and a score of others, all men of strange opinions; with



the Westbro' Unitarian minister, whom I neither know, nor wish to know, as secretary ! No, indeed, I have never attended any of the meetings, for there is too strong a scent of heresy about the society for me. I like intellectual pursuits, but I like reasonableness also."

I endeavoured to show him that he entertained erroneous impressions respecting the society in question ; that it was established for the intellectual quickening of its members, and that this quickening was sought to be secured, apart from theological and political party questions, by means of essays, discussions, and the dissemination among its members of new and useful books. But my companion only significantly shook his head.

We had now arrived at Westbro', and on my new acquaintance putting his head out of the carriage, an elderly man came forward, opened the door, welcomed him on to the platform, and both were soon lost amid the crowd of people that now thronged the station.

A month probably after the excursion to the sea-side, I was taking an evening stroll through one of the suburbs of Westbro', when I met the pale-faced young man previously mentioned. "How are you, Mr. Brown?" said he. "Since our conversation on the return journey from G—— I have been wishing to meet with you. I did not know you then, but I know you now. I have thought again and again of our intercourse, and it has left many lively impressions upon my mind. I had no idea to whom I was speaking ; but from what then passed between us, I inferred that you were interested in natural history and kindred subjects. Will you have the kindness to step into my home for a few minutes ; I have something I should like to show you."

I accompanied him, was introduced to his father—the person who met him at the railway station—and his mother ; and then he took out of a cupboard a skull and put it into my hands, saying, "You see, sir, I am doing a little at phrenology, and I shall be glad if you will give me a wrinkle or two." He then showed me several fossils, and inquired their names ; also stuffed birds and other curiosities ; and, last, his stock of books.

It was evident the young man was of a serious and thoughtful disposition, and was very anxious about the cultivation of his mind and his future course in life. On parting, he requested the loan of Brougham's *Discourse on the Advantages of Science*, which he was to call for next day.

Again there was conversation between us, and as scientific questions will sometimes merge into theological, so they did on the occasion referred to. He took the book, and after reading it, returned it, when there were more inquiries, and other books asked for. I ventured now to invite him to attend one of the meetings of the Literary Institute, which he did, and shortly afterwards, notwithstanding his former prejudices, became an interested member. Gradually he introduced to me the subject of theological difficulties. He had been a member of the Episcopal Church, and was much attached to one of its ministers, but reading and thinking had unsettled his mind

somewhat, and now he felt a little at sea in matters theological. There was much that seemed to him irreconcilable in the commonly received doctrines, and I was appealed to. His disposition was to propose, to listen, and silently compare and weigh. He did little in the way of argument. He seemed to be impressed with the feeling that my desire was to possess truthful views, as I felt persuaded his was.

It was during one of these early interviews that Edward Birkinshawe informed me that when he and his father left the railway station after the excursion to G——, his father very seriously told him that the person whom he addressed on leaving the carriage was no other than the Unitarian minister, that he was a dangerous man, and that he was to beware of him ! He felt some alarm at the thought ; yet, as he afterwards acknowledged, when he had enjoyed the conversation so much, he did not know what there was to be alarmed about.

Edward soon began to regard me as a friend. I had never assumed any airs of infallibility, and when difficulties arose, candidly admitted them. Our intercourse, therefore, became very unrestrained. He had not, however, yet attended the Unitarian Meeting-house ; but one Sunday evening he ventured, yes, actually ventured, to enter it. He did not, however, return for some time ; but when he did, he brought his wife with him ; for he had married in the interval.

I was now invited to call at the newly-established home, and did so, simply as a friend. Edward's mind I found was still busy in theological matters. Channing was read and delighted in ; several purely controversial works were attentively perused, and eventually he decided, "for better for worse," to become a member of my congregation. In the course of time a baby was added to his household, and I was asked to baptize it. He was now a regular and interested attendant at our services, and seemed happy in the possession of more cheerful thoughts and brighter hopes than he had for years enjoyed.

Years had elapsed ; little ones had been added to the household, business, which was that of shoemaking, had prospered, and Edward Birkinshawe's home seemed a happy one ; when a dark cloud passed over it, leaving many ill effects behind. Sickness entered his dwelling, and for several months prostrated the bread-winner. Eventually he sought to recruit his energies at a hydropathic establishment, where he met with thoughtful persons like himself. Week by week brought returning strength. It was customary for a religious service to be held in the institution on each Lord's Day, but on one occasion the supply failed, when Edward was urged to officiate. After much misgiving he consented, did his best, and afterwards received the hearty congratulations of his hearers, who expressed the hope that they might soon have the pleasure of hearing him again.

Rapid improvement in his condition now taking place, and rejoicing in what he regarded as restored health and strength, Edward Birkinshawe devoted himself to his business with renewed vigour. But though he had rallied, to the observant eye there still

remained evidences of deep-seated disease in the pallor of his face, and the short, apparently unimportant, but irritating cough with which he was troubled.

Shortly after this sad experience on my friend's part, having been called to another pastorate 250 miles away, I removed from Westbro'. But I need scarcely say that, though so distant, my interest in Edward Birkinshawe remained unabated, and several letters passed between us. To one of mine no reply came—at least not within a reasonable period—and I began to think that time and distance had cooled the warmth of Edward's feelings towards me; when I received one that at once disabused my mind of all doubt on this point, and explained the cause of the long delay. A few extracts, to me intensely interesting, from this letter, will form a fitting close to this simple narrative of a friendly connection with a thoughtful young working man, extending over a period of seven years.

"2, BEE STREET,  
WESTBORO',

*February and March 5th, 1872.*

"MY VERY DEAR SIR,

"If you were a plain, humble individual like myself, I should have written a brief, kindly note to you long, long ago. . . . I took a serious cold in September last, and the consequence was, I was ill in bed—dangerously ill—when your letter came. I must thank you for the many expressions of kindness it contained; it cheered me very much. I have suffered fearfully ever since, night and day—a fearful cough, extreme weakness and weariness, and a chronic diarrhoea, all giving solemn warnings to me, that I shall soon know something of the mysteries of another life. Being close, on half pay at my club, I started work last December, though unfit to do so. I could just help my wife where extra skill was required; but I have now given up, and am a prisoner by the fire, and can only reach my father's once in a while.

"I have said enough for you to understand my condition, and you will make all allowances for my seeming ingratitude in not writing to you before. My wife and boy (only one child now) enjoy generally good health. My wife works the machines, and my front room is now a little shop for shoemaker's goods. This helps us nicely—by this means God has supplied us with all temporal wants, and I am very thankful. I have left the little workshop.

(A long dash)

"How much I should like to see you and your wife, your family, your chubby baby, your charming cottage, and the lovely surroundings, to worship with you at your little church, and taste your best cider. This last wish may be only the weakness of an invalid. Well, my dear sir, you are happy, and you deserve to be. I pray that so much happiness as you are capable of may be the lot of you and yours. I shall never forget your invariable kindness to me while you were here in Westbro', and as a minister and friend you have my affectionate esteem.

(A long dash, and writing fainter)

"This letter thus far has been written three weeks. . . . I have many things I wish to say, but cannot now. I am sinking fast, and shall not live many days. I have only strength left to say—Good-bye, may we meet in Heaven.

"Yours, very affectionately,

"EDWARD BIRKINSHAWE."



I need scarcely say I was greatly grieved by the receipt of the above, and dispatched at once a few words of farewell. In about a week or ten days afterwards, I received from Edward's father a memorial card, bearing the following inscription :—

“ In Affectionate Remembrance of  
EDWARD BIRKINSHAW,  
Who died March 22nd, 1872,  
Aged 33 years.  
Interred at the cemetery, Westbro', on March 26th.”

It may perhaps not be out of place to add that the father, notwithstanding his previous prejudices against Unitarianism, became a frequent attendant at our congregational services, and occasionally brought his wife with him. He never, however, formally identified himself with the congregation.

## Pharaoh's Daughter.

**F**EW pictures are more familiar to our infant imagination than that of the youthful princess who, “diverting herself by the banks of the river,” as Josephus says, rescued from its waters a helpless babe, and made the little Hebrew boy her own. Her name, Josephus adds, was Thermuthis; and he prettily tells how this princess, her father's darling child, carried Moses one day to the king, who “on his daughter's account, in a pleasant way, put his diadem upon his head,” but the little fellow let it down to the ground; an ill omen for Egypt, as the soothsayers thought.

In our *Notes of Sunday School Lessons* for this month, the usual view of the situation is adopted; and it may well be defended, as the one which seems to lie on the surface of the Bible narrative. But there is another reading of the story, which it may be right to state. Some may be inclined to prefer it.

According to this view, the “Bath Pharaoh,” or Pharaoh's Daughter of our version, was the supreme ruler, the magnificent princess Hatasu, “one of the greatest sovereigns ever known in Egypt.” She had gone to the river “to perform the sacred rites connected with the annual rising of the Nile;” for the verb rendered “to wash” (*herself*, printed in italics, is an addition by the translators) refers properly, so Gesenius states, only to a sacred act, a ceremony of lustration.

If this view be accepted, much new light is thrown upon the narrative in Exodus. The Queen of Egypt would not unnaturally regard the little child as a gift to her from the mighty river, whose bounty she came to venerate. The adoption of this Moses (*Mo-ousei* = water-delivered, in Egyptian) by the childless Queen, adds to the significance of his education, and position at the Egyptian court; while the death of his royal patroness, ere he had reached manhood, imperilled his position. More may be seen on this subject in Conder's *Handbook to the Bible*, 1880, pp. 30-32.

## Notes of Sunday School Lessons.

XXX.—(*August 7th*).

ISRAEL IN EGYPT.

Read Exodus i. 1-7.

THE first great division of the Bible called by the Jews *The Torah* (The Law) or "The Five-fifths of the Law," or "The Fifths," and by others "The Pentateuch" (The Five volumes) consists of five books. In Hebrew, the original language of the Old Testament, each book is named from the opening word or words. In the Greek translation the names given indicate in part the subjects of the books. Our English revision follows the Greek method. *Exodus* is Greek, "The going out," because it narrates the departure of the Israelites from Egypt.

The section forming our lesson describes the growth of the Hebrew tribes in Egypt. We are not told much about them, for they were an unlearned people, and the Egyptians did not think them of sufficient importance to record their doings. This account was written long, long afterwards.

The poor ignorant tribes, shepherds and wanderers, could scarcely have formed a nation. But they were brought into contact with a civilised people, and must have learnt many valuable lessons.

The Egyptian nation was ruled by a hereditary monarch whose power and mode of life were regulated by law. His food, wine, pleasures, exercise, were according to rule. Carefully educated by the priests, he was at the head of the priesthood. The king, the priests, and the military class, had all power in Egypt.

The population was very great, as the necessities of life in that warm climate were few and easily procured. (*Illustration*: The population of Ireland was very great before 1847, because the people were contented with meagre fare and wretched shelter. The uncertainty of the potato crop has made a great change.) Labour in Egypt was abundant and cheap. This enabled the kings to erect buildings and cities, and execute public works, on so grand a scale that their ruins excite the astonishment of modern travellers.

The Egyptians were a religious people. Some of their practices were shocking, and their notions of gods half men and half beasts or birds, fall far below the notions of some of the patriarchs. But the Israelites had not, then, high religious conceptions. And in two respects the Egyptians were capable of being their teachers. The doctrines of Immortality and Moral Responsibility overshadowed the present life. They held that the future condition was finally determined by the actions done on earth. Describe their elaborate tombs, the cave-tombs, and the pyramids. The tomb was fitted out as a home for the soul.

The Israelites would learn something of government, of the arts of settled life, and of life in towns. When at length they left Egypt they were the beginning of a nation. The Jewish nation was born in Egypt.

Lesson :

The circumstances in which God places nations and individuals are the means of the bringing out and training their good qualities.

XXXI.—(*August 14th*).

## THE ISRAELITES ENSLAVED.

Read Exodus i. 8-14.

I. We naturally ask, When did the Israelites come to Egypt, and how long did they remain? But it is not easy to answer with certainty. See Genesis xv. 13, and Exodus vi. 16-20. Four generations are a much shorter period than four centuries. From verse 8 of our lesson we should naturally infer that the "new king which knew not Joseph," was the next king after Joseph's death.

Who was "the king that knew not Joseph?" The city Raamses in verse 11 may be called after the name of the king. Now there was a great king, Ramses II., who reigned from 1394 B.C. to 1328 B.C., and some things point him out as the king spoken of. And the preceding king was his father Sethos, who reigned B.C. 1445-1394. In his reign, probably, the Israelites came to Egypt.

Ramses II. was a great conqueror. By sea and by land he spread his victorious arms. He led an immense army into Asia, and even crossed into Europe, returning to Egypt after an absence of years, with a large number of captives. These captives he employed in the erection of splendid buildings. The palace of Luxor and the Memnonium of Thebes still exist in grand ruins.

## II. The cause of ill-feeling towards the Israelites.

(1). The services of Joseph forgotten.

(2). The danger from desert tribes had diminished, and so had the need for the Israelite defenders.

(3). Intercourse between Israelites and their desert kinsmen would awaken jealousy and fear.

(4). Differences of race, of religion, and social condition. The cultivated and settled Egyptians would look down upon the rough and roving Israelites, and the latter, like the Arabs of to-day, would regard with contempt dwellers in cities.

(5). The increase of the Israelites, and their friendship with other subject races and captives, made them formidable.

III. The Israelites in Egypt gradually changed their habits. Instead of tents they lived in houses or cottages built of sun-dried bricks, which had door-posts and doors. (Exodus xii. 7). Besides tending cattle, they cultivated the ground in the Egyptian mode. (Deut. xi. 10). Their food was abundant and various. (Numbers xi. 5). Their easy circumstances in that warm and fertile country would tend to their growth in numbers. Perhaps also they mixed and intermarried with other peoples, subject to and despised by the Egyptians.

IV. Fear and jealousy caused the arrogant Egyptians to oppress and degrade the Israelites, instead of permitting them a semi-independence. Temptation for strong nations to domineer over and ill-treat weak. It makes enemies, where kindness would have made friends. Treatment of Indians, negroes, &c.

## Lessons:

(1). Those who practise war, fear war. Ramses the conqueror feared enemies. (2). Sin brings its punishment.



XXXII.—(*August 21st*).

## BIRTH OF MOSES.

Read Exodus ii. 1-10.

The new policy of Ramses was one of cruel repression towards the Israelites. They were forced to engage in all sorts of servile labours. No regard was paid to their sufferings or their deaths. Driven forth by the whip to toil to the utmost on the public works, life became a burden to them. Cruelty begets fear, and fear begets more frantic cruelty. The slaves did not die fast enough for the fears of their oppressors. Nay, their numbers continued to increase. Then was issued the inhuman decree, that the male children be cast into the river at birth. This was the extremity of oppression. What a scene of weeping and lamentation the land of Goshen must have presented!

But when the fulness of time has come, when the oppression is most intolerable, a deliverer always appears, in the Divine providence.

A little child is born. The greatest and most powerful men were once little children. Jesus was once a little helpless child. The parents were "of the house of Levi," by name Amram and Jochebed. (Ex. vi. 20). They had already a son, Aaron, and a daughter, Miriam.

The new babe was doomed by the cruel edict, but he "was a goodly child," and the heart of his mother could not consent to his destruction. Though she ran a great risk, she hid the infant for three months. Then suspicion got abroad, and she could hide him no longer. The maternal love was sorely taxed to save the child.

There grew on the banks of the river a tall reed, the *papyrus* (called "bulrush," v. 3). It was very useful. Of the root tools were made; the stem which is six feet high, was often used as food, and of it boats, sails, mats, and paper were made. The inner rind was used as writing material, and is so durable that manuscripts written on papyrus can be unrolled, and read after having been deposited in mummy-cases, or tombs, for centuries. "Paper" is from *papyrus*.

The mother wove a basket ("ark" = a box) of the reeds, made it as water-tight as she could, and laid her baby in it. It is like a cradle for the little one. It smiles, she kisses it, and it sleeps! With anguish of heart she bears it to the river's brink, and places it among the reeds, the hope rising in her heart that God might yet save the dear little one. Perhaps many Hebrew mothers had committed their infants to the river in a similar way. Perhaps she knew that it was the spot at which the princess was accustomed to bathe, fenced off from the terrible crocodiles. Miriam is set to watch.

Soon the king's daughter and her attendants approach. She sends for the ark, opens it, and the sweet babe is seen weeping. It appeals to her pity. Her heart is touched. Although a Hebrew child, it is human. She cannot leave it to perish. She adopts it.

Lessons:

- (1). God remembers his children to save them.
- (2). A mother's love triumphs over wicked laws.
- (3). Helplessness awakens pity in human breasts: pity is a Divine affection.

XXXIII.—(*August 28th.*)

THE YOUNG PATRIOT.

Read Exodus ii. 10-15.

Moses, or Mosheh, means in Hebrew, "The Drawer-out," or "The Deliverer."

The young child, nursed by his own mother, is brought to the princess in due time, "and he became her son." He is brought up as an Egyptian of high caste: "was learned in all the wisdom of the Egyptians" (Acts vii. 22). The Egyptians were a highly civilised and learned people; and this training would fit him to become the future leader and law-giver of the Hebrews. Perhaps his greatness as the deliverer and leader of the enslaved people, and the excellence of the laws he gave them, may be traced to his high education.

Whether during this period of youth he was aware that he belonged to the despised race of the Hebrews, we do not know. Probably the fact was concealed from him, and he was treated as an Egyptian. But he grew up to man's estate. Josephus says that as general he led the Egyptian armies to victories.

In process of time the young man learned that he was a Hebrew, one of that wretched people engaged in servile labours, and whose misery could be witnessed any day. Would he feel ashamed of, and deny his origin? On the contrary, the ties of nature were strong in him, and in spite of his education, his high rank, his life of ease and luxury, he acknowledges his people, and identifies himself with them. (Read Hebrews xi. 24-26.) It is a noble and heroic act. The young man had witnessed the oppression of his people: his heart had been touched by their wretchedness. He renounces his wealth, his dignity, the society of the great and learned, and chooses to suffer affliction with the people he pitied and loved.

How it must have pained Moses to see the Hebrews panting under their burdens, crouching under the lash, or falling down in exhaustion or death! May he not deliver the sufferers?

One day he witnesses the ill-treatment of a Hebrew by an Egyptian, and he can no longer refrain himself. In burning indignation he slays the petty tyrant. If the Hebrews to a man would but rise against their oppressors they might be free! But they were not prepared for this. Next day two Hebrews are quarrelling, and as he, shocked at the dissention which would bind their chains more firmly, interposes to make peace, one of the Hebrews accuses him of the murder. And Moses is obliged to fly from Egypt.

In those days the relative of a murdered man might slay the murderer, and so the deed of Moses in rescuing a kinsman from a foreign oppressor, might pass uncondemned. But we cannot think it right. It is not right to do evil that good may come. The end cannot justify the means. Murder is always horrible, and even when it has been committed in the cause of patriotism, the tender conscience will condemn. We regret and mourn for Moses' deed of violence, while we admire the feeling that breathed in him at that moment.

## Ecclesiastical Summary.

THE ceremony of removing the remains of Pius IX, from St. Peter's to his chosen resting-place in the Basilica of San Lorenzo, began shortly before midnight on 12th July. The torchlight procession was broken by a tumultuous mob, representing the united strength of the lower orders of Rome, who greeted the memory of the late Pontiff with every sort of verbal indignity. Blame attaches to the Government for not taking measures in advance to secure order. The outbreak is from every point of view a misfortune, and especially as it furnishes the Ultramon- tans with new and welcome occasion for dwelling upon their favourite assertion, that the Pope is an actual prisoner within the walls of the Vatican. Pius IX. was far from being personally unpopular, and there is reason to believe that Catholics had a hand in purposely promoting the disgraceful scene, with a view to frustrate Leo XIII.'s understood intention of terminating his voluntary "imprisonment" on the first decent opportunity. As this will involve the collapse of a profitable fiction, and be a virtual surrender of the pretensions to a temporal sovereignty, the Ultramon- tans will strenuously interfere to prevent it as long as they can.—As might have been expected, the pulpit orators of the Catholic Church, not only in England, but elsewhere, are endeavouring to manufacture capital out of the Revised Version of the New Testament. The Protestant Bible, they say, is now admitted by Protestants to be full of errors. Some people will think that the discovery and correction of the errors of its past is a characteristic glory of Protestantism, in which both intellect- ually and morally it distances a Church that can never go wrong.—Less than a week before the sudden announcement of the conversion of the Marquis of Bute in 1868, he attended Presbyterian worship at the little church in the grounds of Mountstewart, and was publicly prayed for by the Minister, Rev. Mr. Cameron. He is now pro- posing to "convert" this Church into a Catholic school. But the Presbytery is up in arms, claiming the building as the property of the Kirk.—Time brings strange changes; the Editor of the *Scotsman* is said to be Mr. Cooper, a

Roman Catholic, and his co-religionists on the London press are about to give a dinner to this conqueror of Protestant prejudices in Scotland.—The *Catholic Times* makes no secret of the reason why the Irish hierarchy set their faces against emigration, "All who go do not succeed," which is natural enough, "and many are wrecked eternally." The truth is that Catholic emigrants often sit very loosely to the Church, and in the second generation they leave it. Nevertheless, the experience of Mr. Vere Foster is that parish priests in the West of Ireland are so sensible of the advantages of emigra- tion, that they are willing to help it on, in spite of the Bishops.

The death of Dean Stanley, on the 18th July, at the age of 66, closes a unique career. The disciple of Arnold, and as his biographer, the creator of his permanent fame, Stanley founded no school, and yet has left the most marked impression upon his age. He was a Bishop without diocese, addressing his charges to all the Churches. He en- larged the whole meaning of Christian fraternity. In comparison with this his greatest work, his other labours, remark- able as they were, sink into insignifi- cance. To him is largely due the revival of a living interest in Scripture History and in Church History. His *Sinai and Palestine* and *Jewish Church* came to many minds as a new discovery of the reality of the Bible story. His *Apostolical Age*, his *Scottish Church*, and his *Three Irish Churches*, all left on the mind the strongest persuasion of the existence of a solid and living Christianity habitually underlying, and often overlapping, the forms of eccles- iastical and dogmatic regulation. A deeply religious and Christian mind, with the least possible trace of dogmatic bias; a reverent lover of antiquity, yet an ardent reformer; a spirit of un- bounded catholicity, tenaciously holding and constantly urging a brief for his beloved Anglican Church—Stanley was a paradox to many, but an object of affectionate reverence to all. Even the *Church Times*, in a notice which differs from all other notices of the late Dean in being studiously unkind, de- clares that "few ecclesiastics of modern times have had a wider circle of friends, or been more regretted." Archdeacon



Denison vies with Bishop Wordsworth of Lincoln (who had protested against Stanley's appointment as Dean) in bearing testimony to his "deep kindness of heart." The latter says that "all the intercourse between them was one of unflinching charity and benevolence." Speaking of his untiring self devotion, the *Times* observes that "for some time past, friends have noticed that the edge of the weapon was cutting through the sheath." It is a pathetic circumstance that his last illness was hastened by exposure to the weather at an open-air prize-giving to the humble cultivators of window gardens, in a dense district of London.—The Dean's sister Mary died a Roman Catholic; a "Stanley Bed" is about to be added, as a memorial of her, to the Hospital for Incurables, maintained by the Sisters of Mercy in Great Ormond Street.—The English Church has lost another noble son by the death of Lord Hatherley, on 10th July, in his 80th year. His strong liberalism was evinced by his appointment of Mr. Edmond Beales (who also died last month) to a County Court Judgeship, in spite of the odium excited against him by the Hyde Park Reform agitation of 1866. Even during his Chancellorship, Lord Hatherley continued to teach in the Sunday-school connected with his brother's Church in the City of London.—The Bishop of Adelaide, Dr. Short, resigns his episcopate in his 76th year, after 35 years hard and successful labour, and retires on a pension of £300. He "began with a clerical staff of five, and leaves it nearly fifty strong." Truly a model Bishop.—The result of the popular election to St. Saviour's, Southwark, is not to pass unchallenged; allegations of bribery have been preferred, and the Bishop of Rochester will not let Rev. W. Thompson read himself in, till these have been cleared away.—Mr. J. H. Crosfield, a Churchman at Openshaw, thus candidly writes to a local paper: "If all the good people who claim to have some mysterious connection with the Established Church were to put in an appearance some Sunday, they would have to be packed like herrings, and like them would need a good sprinkling of salt to keep them from going putrid before the benediction let them loose."—The first episcopal charge dealing with the Revised Version, is that of Bishop Alexander of Derry, who very sensibly

says "we have gained a great deal, while we have lost something." One of his points is a very good one; the Revision deals a terrible blow to "old sermons." Those "yellowing papers in old drawers" must be "burned or re-cast, on pain of being convicted of error, when confronted with the Revision." The Bishop is not a commanding scholar, but his criticism is intelligent if not profound. He finds the new version a little too "rationalizing" for him; while on the other hand he objects to "the evil one" in the Lord's Prayer. Without proof he assumes this to mean the Devil, and objects that "the idea of a Christian closing the prayer of prayers, by a request to be delivered from him from whom both the individual and the whole Church *has been* delivered already is against the analogy of the faith." Surely the Bishop too, is "rationalizing" here; one might almost as well have no Devil, as one who can do nobody any harm.—Trinity College, Dublin, has taken alarm at the large number and high rate of prizes proposed in connection with the new Royal University; the Episcopal University fears that its interests will be seriously imperilled by the unsectarian one.—Those who remember Rev. W. Kirkus, LL.B. as a somewhat heretical Congregationalist, will be not a little surprised to hear of him as a rapidly ripening Ritualist at Baltimore, where he is building a spacious new church.

Presbyterianism has lost a once distinguished man, by the death of Rev. John Cumming, D.D., formerly of Crown Court, on the 5th July, æt. 70. He had been in his time a strenuous opponent alike of Popery and the Free Kirk movement, and was a pleasant preacher; but his transient fame rested on his "interpretations" of prophecy, where he was always successful in finding exactly what he wanted to find; and on his singular fondness for dating the termination of the world. Dr. Cooke, of Belfast, wisely fixed the millenium in the 20th century; it was candid, but unbusinesslike, in Dr. Cumming, always to choose a date which the bulk of his readers were certain to outlive. He made many such choices, and himself outlived them all. Meanwhile enough of credulity remains, to make Dr. Cumming's mantle a remunerative garment. Mother Shipton, no very

reputable person, and a still older and less respectable authority, Leonardo Aretino, both settled upon 1881 as the year for winding up the world's history, and named the actual day; and there are those who believe it.—The Presbyterian Church of England is endeavouring to do what those who pride themselves on being the lineal descendants of the English Presbyterians of 1662 ought to have done long ago. A Law and Historical Committee is employed to trace out the descent of every congregation of presumed Presbyterian origin. The object is to see whether a new attempt can be made to transfer endowments from "heterodox" to "orthodox" hands, a question not absolutely settled, as some fancy, by the Dissenters' Chapels' Act. But, on purely historical grounds, this work deserves to be taken up, by those who alone can carry it out properly.—It seems a waste of power that missionaries, especially to unhealthy regions, should be obliged to spend their first, often their strongest years, in acquiring, on the spot, the language of the natives. The Foreign Mission Committee of the English Presbyterian Church has taken a better way, by sending a candidate for the China Mission to learn Chinese under Prof. Legge at Oxford, where they say three month's study will accomplish the results of a year spent in the enervating climate of China.—A new Presbyterian Church with a handsome spire was opened on 24th July at Canterbury, where the Unitarians have been too sluggish to maintain a cause. The preacher on the occasion was Rev. Dr. Kinnear, M. P.

The Wesleyan Conference, now meeting in Liverpool, has elected Rev. George Osborn, D.D., as its president. Dr. Osborn has once before filled this high office, and is selected as the fittest man to preside over the approaching Pan-Wesleyan meeting. He is the oldest occupant of the chair since John Wesley.—Conference has carried the proposal to employ the Revised Version in the new addition of the Wesleyan Catechism.

The Queen has attended a private service, conducted on the 30th June, by a Congregationalist minister, Rev. T. Orr, of Windsor, previous to the removal, for interment in Scotland, of the remains of one of her gillies, named Phillips, who died at Windsor Castle,

and who had been a Congregationalist.—Rev. A. Hannay, the able and popular secretary of the Congregational Union of England and Wales, has received the distinction of a D.D. degree from Yale College, an honour very rarely extended to clergymen on this side of the Atlantic.—Dr. Parker is answering Ingersoll in a course of lectures; this is better work than candidating for the presidency of the Union.—Rev. F. R. Young, of London, appears to be drawing towards the Congregationalists; he offers to fulfil preaching engagements in connection with that body.

The Baptists have been computing the rate of growth in their body, and do not find it satisfactory. They reckon, however, that one in every ninety-four of the population is a Baptist. That the proportion is not larger, they attribute, among other causes, to a want of organic unity in the denomination.

The Swedenborgians have received a recruit to their ministry in the person of Rev. John Christian, LL.D., formerly a liberal Congregationalist minister at Bury St. Edmunds.—Not long before the atrocious attempt at his assassination, President Garfield was presented with a handsome copy of Swedenborg's works. He said he already knew something of them, and added, what all readers of them will readily endorse, that his views had been enlarged and benefited by their perusal.

Much excitement has been created among the Dissenters of Wales, by an article in the *Goleuad*, a Calvinistic, Methodist organ, openly impugning the social morality of the Nonconformists of the Principality. It is admitted that the statements in this article were overcharged.

Quakerism is saved from a lasting disgrace. William Penn's bones are not to be disturbed from their grave at Jordans; the Friends rightly refusing to sanction the project of removing them to Philadelphia.

Among the smaller sects, the "Baptised Believers in the Return of Christ to this earth to establish His Kingdom" have held this month their annual Meeting in Edinburgh, delegates being present to the number of 200 from England and Scotland.

The English Jews have had a discussion as to the ceremonial correctness of importing from abroad in a frozen state "kosher meat," *i.e.*, meat rabbinic-



cally certified as properly killed and prepared. The Chief Rabbi, Dr. Adler, has decided that he cannot sanction this innovation. Whether the icing process freezes out, or the thawing melts away the ceremonial propriety, is not stated.—A new city it is said is rapidly growing up in the western suburb of Jerusalem, outside the gates. Along the road to Jaffa runs a telegraph wire, and on the plain of Sharon stands a large Jewish Agricultural College, surrounded by a model farm, and thrifty nurseries. Bethlehem, which is largely Christian, carries on extensive manufactures in mother-of-pearl.

The British Secular Union, representing Mr. Holyoake's party among the Secularists, has secured as President the Marquis of Queensberry, who, it will be remembered, was refused re-election as a Representative Peer of Scotland, on account of his views on theological topics.

The Oaths Bill is shelved so far as regards the present Session.

As usual, the Americans have outdone us in the enterprise with which they have brought out the Revised Version. The type was set up on board ship, and printed off on arrival in New York. The bound volume was selling in cheap editions, by the hundred thousand, within twenty-four hours of the steamer's arrival. To Chicago the Revision was at once telegraphed, up to the end of Romans (the largest telegram ever known), and the remainder arrived by post in time to have the whole New Testament, with an able and original critical introduction, printed in the *Chicago Times* of Sunday 22 May. Porter & Coates, of Philadelphia, have brought out a "comparative edition," with the old and new revisions in parallel columns. Fords, Howard & Hulbert, of New York, announce an edition with the suggestions of the American Committee incorporated with the text. This is edited by Dr. Hitchcock, will cost four shillings, and may be sold in this country without violation of copyright.

## DENOMINATIONAL INTELLIGENCE.

AMERICA.—Rev. Brooke Herford, who was invited from Chicago to Cambridge, Mass., with a salary of 5,000 dollars, has decided not to go.—Mr. J. Fretwell has brought to a close his mission at New Orleans, with the feeling that the North must take up the cause there in right, good earnest, wipe off the congregational debt, and send a man, with a sound liver, who can and will stick.—The Channing Memorial Church at Newport, R.I., still needs funds, in order that the building may be completed free of debt. All who are indebted to Channing should send something, however small, under care to Rev. H. Ierson, 37, Norfolk Street, Strand, London, W.C.

ENGLAND.—The scheme for a National Conference is maturing. A committee has met, and there are sanguine hopes of practical result from its deliberations.—It is rumoured that the editorship of the *Modern Review* will pass into other hands at the close of this year, and Rev. R. Crompton Jones is spoken of as likely to be the new editor.—At the end of June, Rev. George Harry Wells, M.A., retired from active duty, after a pastorate of over

forty years at Gorton. New schools in 1863, and a new church in 1871, are outward signs of the success of an honoured ministry.—A handsome drinking fountain has been erected by public subscription at Todmorden, as a tribute of respect to Rev. Lindsey Taplin M.A.'s labours in the town for a quarter of a century. All the Dissenting ministers of the place attended the opening ceremony. Mr. Taplin had declined a money presentation.—A new congregational hall, to cost £7,000, is being erected in connection with Upper Chapel, Sheffield.—The death on 28th June, in his 78th year, of Thomas Ainsworth, Esq., J.P., The Floss, Cumberland, removes a most liberal-minded and open-handed benefactor to the Unitarian cause.—On 5th July, in his 81st year, died Rev. John Reynell Wreford, D.D., F.S.A., known as the author of several fine hymns.

WALES.—At the examination of the Presbyterian College, Carmarthen, it was stated that the first Greek and English Lexicon was published by a former tutor, Rev. John Jones, LL.D.—There seems a good prospect of establishing a new cause at Cardiff.



IRELAND.—There will be a *pro re nata* meeting of the Nonsubscribing Association on the 16th August, for business in connection with the Theological Professorships' Compensation Fund.

ANTRIM.—It is pleasant to record that Rev. W. S. Smith took the chair at a lecture on 30th June in the Protestant Hall, Donegore, by the special request of the lecturer, Rev. J. Hunt, M.A., an Episcopal clergyman, whose subject was:—"What the Bible and the Rocks say about each other."

BELFAST.—The continued illness of Rev. J. C. Street has given anxiety to his many friends. The Second Congregation, not accepting his tendered resignation, has very generously made provision for their minister to take the full benefit of a lengthened holiday.—The Domestic Mission School and friends visited Seapark on the 2nd July, by permission of Mr. Greer, M.P.; the gathering was unusually large. Rev. John Jellie, of Carrickfergus, met the party, and added in a very practical way to the creature-comforts of the children.

DROMORE.—The annual summer party of the First Presbyterian Sunday-school took place on 14th July. In the Meeting-house a short service was conducted by Rev. David Thompson, after which refreshments were partaken of. Prizes had been offered for the best collections of wild flowers of the district. Twenty-one scholars brought bouquets, arranged with great taste, and four prizes of books were awarded by the ladies who acted as judges, presented by the minister. The classes marched in order, headed by the Skeagh Flute Band, to the residence of Mr. William Jardine, Clanmurray, where a field had been kindly granted. The weather being fine, large numbers of people joined the company. Tea was provided on Mr. Jardine's lawn, and after a hearty vote of thanks to Mr. Jardine and his family for their great kindness,

the procession returned to the Meeting-house, where a hymn was sung and the benediction pronounced.

DUBLIN.—The Band of Hope in connection with the Unitarian Church attended the annual fête in the Exhibition Palace under the auspices of the Hibernian Union, to which body the Band of Hope is affiliated. When the banner, specially prepared for the occasion, was brought out, strenuous efforts were made by the officials of the Union to have it withdrawn, the word "Unitarian" being, they said, "insulting to Christ." The right to join the procession in their proper colours was, however, finally conceded.

HOLYWOOD.—The annual Sunday-school Conference of the Nonsubscribing Association is to be held here in September. A visitor is expected from England. — A handsome purse of sovereigns was informally presented to Rev. C. J. M'Alester on the 18th July, as he was setting out upon a short visit to England.

KILLINCHY.—At the annual gathering of the Remonstrant Congregation, over 800 persons were present. The school children assembled in the Meeting-house, where Rev. Jas. Kennedy (Larne), gave an appropriate address. Refreshments were distributed, and the children in procession, headed by the Ballynahinch Band, advanced to the usual place of meeting, the grounds of Mrs. Watson, Templebrook Valley. After a pleasant field day, they returned to the Meeting-house, where the pastor, Rev. J. M'Caw moved a vote of thanks to Mrs. Watson and family, which was seconded by Mr. A. Morrow. He further thanked the superintendent and teachers, as well as friends of the congregation, and friends of other denominations who had kindly joined on the occasion. Revs. T. Dunckerley (Comber), and W. O. M'Gowan (Ravara), gave brief addresses before the dismissal hymn and benediction.